



Initiatives of Change

## **Agenda for Reconciliation**

*a global trust-building network*

### **Caux conferences 2003**

**Peace-building  
Initiatives**

**2-8 August**

**Conflict Prevention  
through Human Security**

**12-17 August**



**International Conference Centre  
for Initiatives of Change  
Caux, Switzerland**

# The Caux Conference Centre and Agenda for Reconciliation

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Mountain House stands in the village of Caux above the east end of Lac Léman or Lake Geneva. It became a conference centre for Moral Re-Armament (MRA) – now Initiatives of Change (IC) – in 1946. Ever since then, Caux has been a place of dialogue, change and reconciliation. In the late '40s thousands of French and Germans met in Caux. In the '50s and '60s many from the countries of North, West and East Africa, struggling for independence, came to Caux to find alternatives to bloodshed.

1991 saw the first of a series of annual conferences on the theme *Regions in crisis, regions in recovery – learning from one another*. By then many were coming to Caux from across Eastern Europe eager to learn from those from other continents. In 1998, these annual conferences and the decades of experience were brought under the heading of *Agenda for Reconciliation (AfR)* with a permanent secretariat to help coordinate and encourage peace-building initiatives around the world, in addition to organizing the annual summer conferences at Caux.

By 2001 the annual AfR conferences were overflowing the capacity of Mountain House. Because of this and also because of the need to address issues of development and human security as a prevention of conflict, AfR undertook to host two back-to-back summer conferences on these different but related issues.

## Agenda for Reconciliation Advisory Council

Amah Assiama – *Ivory Coast*  
Dr Yusuf Omar Al-Azhari – *Somalia*  
Senator Giovanni Bersani – *Italy*  
The Hon Jim J Carlton – *Australia*  
HE Sir Howard Cooke – *Jamaica*  
Ahunna Eziakonwa – *Nigeria*  
Yukihisa Fujita, MP – *Japan*  
Prof Rajmohan Gandhi – *India*  
Rabbi Dr Marc Gopin – *USA*  
HH The Emir of Kano – *Nigeria*  
Ambassador Bethuel Kiplagat – *Kenya*  
Prof Anatoly Krasikov – *Russia*

General Joseph Lagu – *Sudan*  
Sir Jim Lester – *UK*  
James Mageria – *Kenya*  
Prof Janie Malan – *South Africa*  
Joseph Montville – *USA*  
Senator Jaroslava Moserová – *Czech Republic*  
Prof Geiko Müller-Fahrenholz – *Germany*  
Dr Mohammed El-Murtada Mustafa – *Sudan*  
Imam Dr Abduljalil Sajid – *UK*  
Dr Paul van Tongeren – *The Netherlands*  
Ato Mammo Wudneh – *Ethiopia*  
Msgr Mato Zovkić – *Bosnia*

# Peace-building Initiatives – August 2 - 8

## The qualities needed for peace-building

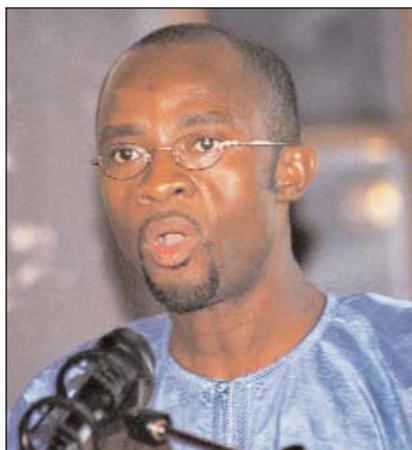
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What does make an effective peace-builder? Approximately 450 people from at least 73 countries met to focus on this issue. Many delegates came from Africa with significant groups from Burundi, Democratic Republic of Congo, Nigeria, Rwanda, Sierra Leone, Uganda and Zimbabwe. The Middle East was well represented and there was a very important and colourful group from the West Papuan region of Indonesia. The opening address, which gave the setting for both AfR sessions, was given on August 2 by:

**Samuel Doe**, from Liberia, Executive Director, West Africa Network for Peacebuilding (WANEP), Ghana

One third of the world's conflicts are raging in Africa. In Rwanda over a million people were massacred in 90 days. And that produced another genocide in the Democratic Republic of Congo, where over three million people have been killed. What has brought us to such depths?

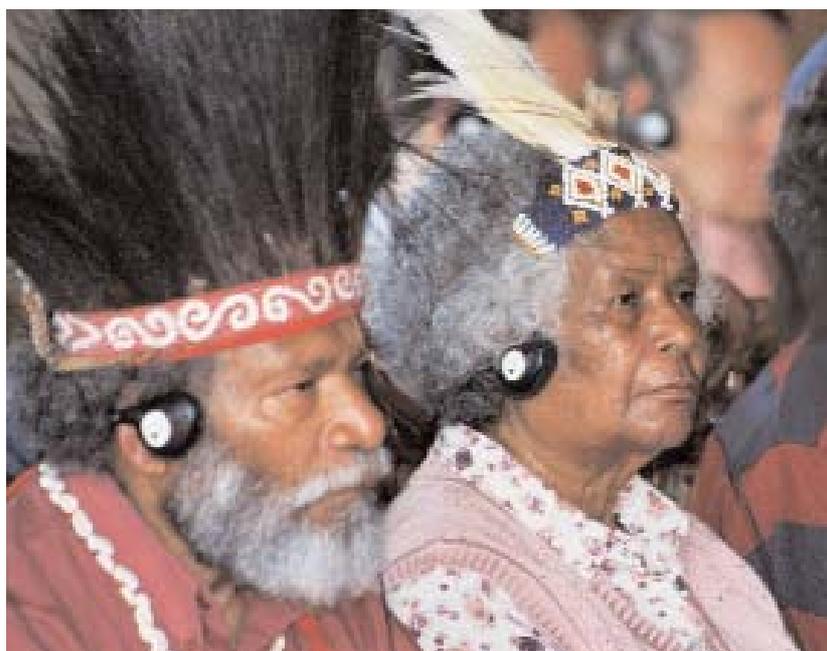
An encounter with a dying child in the Liberian civil war changed my life. Ever since, I have worked with victims and perpetrators of violent conflicts in Africa. For six months I listened to the stories of former child soldiers in Liberia. I remember a 12-year old who had killed many people and heard those people cry each night



in his dreams. Every day he would ask me, 'Can I be forgiven?' Every day I would remind him of the grace that God showers on us all, but I did not convince him and he took his own life.

Experiences like these have convinced me that personal transformation cannot be sustained in an un-nurturing environment. Failing states are the single most important reason for Africa's terrible conflicts, and so I have committed myself to state-building.

At WANEP we are mobilising civil society organizations to work for the creation of capable states which are accountable to their people. We are in constructive dialogue with governments in 13 countries. If we work together, we can answer Africa's cries of misery.



West Papuans Julius Nunaki and Evi Mamoribo

During the week plenary meetings, workshops and community discussion groups explored such topics as **The Personal Qualities of a Peacebuilder, Women and Conflict Transformation and The Process of Trust-Building.**

Here follow excerpts and paraphrases of some of the main speeches given.

## Africa

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**Senator Marie-Ange Lukiana-Mufwankolo**, former Minister of Labour and Social Affairs, Democratic Republic of Congo

My country has enormous problems. Emerging from a 35 year dictatorship, we plunged ourselves into a five year

war in which over three million have died.

Now at last, we are talking to each other. We are establishing a government of national unity, an international electoral commission, a commission to fight corruption, a Truth and Reconciliation Commission to look at the past, and an international tribunal to judge the wrong-doers.

Those who have attended Caux conferences have been at the heart of many of these initiatives. They have gone out to meet the militia leaders, and built bridges with the countries we accuse of supporting them.

I have been helping our people play a role in the reconciliation process. Women are going out to the rebel armies. People of all factions, rebel and Government, are beginning to come together.

**Alphonse Ntumba Lwaba**, former Minister for Human Rights, now special envoy to Ituri Province, Democratic Republic of Congo

I took part in last year's Agenda for Reconciliation conference, then returned to my country and went to Bunia, at the President's request, to invite groups of

warring parties to a peace conference in Kinshasa. Bunia is one of the most violent parts of our country, and soon after my arrival, my assistant and I were taken hostage and my leg was broken.

Back in Kinshasa, the conference brought together people who were completely deadlocked, their hearts hardened by hate as mine had been. But God used my broken leg to break my rejection of those who opposed us. By the end of the conference, there was movement.

In May the President asked me if I would return to Bunia. Someone had to try to establish dialogue with the militias and work towards the restoration of lawful authority. Five of us flew to Bunia on a small jet. As we approached the runway, shots hit our aircraft. The pilot hastily pulled the plane up, but one engine had been destroyed, there was fire on board, and the fuel was leaking. He managed to put the fire out, and set course for Entebbe, an hour away.



A UN plane took us back to Bunia. As soon as the plane landed, the pilot opened the cargo door, my bodyguard and I jumped out and immediately the plane took off. In the following days we established dialogue with the military and political leaders and the warlords, and agreed to meet again in Dar es Salaam.

In all this I have learnt to listen to all sides, not as a Government minister but as a brother who is searching with everyone for a solution.

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From Sierra Leone came a group of seven headed by the Minister for Youth and Sport, **Dr Dennis Bright:**

Sierra Leone is recovering from ten years of horrendous civil war. Peace came through a

triumph of international solidarity involving peace-keeping forces from Nigeria, Britain and the UN.

It also came through civil society activism, which has been growing as a force for peace. In 1995 the women of Sierra Leone flooded the streets of Freetown in demonstrations that ended a corrupt military regime. In 2000 another demonstration in Freetown brought about the final disintegration of the rebel movement.

After the 1999 invasion of Freetown, few wanted to negotiate with the rebels. But our President went to meet them and signed a peace agreement offering them amnesty, posts in the Government and the opportunity to transform themselves into a political party. They contested the elections and lost.

But peace agreements alone are not enough to end armed conflicts. Though some have lost their lives, aid workers, journalists and others continue to take risks in defence of humanity and peace. Hope Sierra Leone (as Initiatives of Change is known in Sierra Leone) is one of the humanitarian organisations which have consistently been playing their part, helping the battered people of our country. That is why Caux is so important. For those from countries in conflict, Caux gives the consolation that, beyond the politics of hate, division and cruelty, there is still a world that cares.

It is still necessary to bring to justice those that bear the greatest responsibility for the crimes. This is being handled by a Special Court, a hybrid of international and Sierra Leonean law. There is also a Trust and Reconciliation Commission. Surprisingly, former rebels, soldiers and vigilantes have been turning up in large numbers. Even men and women who suffered abuse are telling their story and in some cases offering forgiveness.

There is much reason for hope but there is still a lot to be done.

**Douglas Johnston, Director, International Centre for Religion and Diplomacy (ICRD), USA**

In the West, religion has been off the screen of the policy makers. Yet much conflict is taking place in the religious dimension. The aim of ICRD is to bring the transcendent aspects of people's religious faith to bear in overcoming the secular obstacles to peace.

In the Sudan there has been civil war between North and South for twenty years, resulting from the oppression of Southerners since independence. More than two million people have been killed. Many NGOs are in the South, heroically relieving the suffering.

Our approach has been to create relationships of trust with the regime in the North. After several years' work, a

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*'... the first time that Northerners and Southerners have spoken to each other from the heart.'*

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number of Muslim leaders agreed to meet their Christian counterparts. The Christians were sceptical that anything good could come of a meeting. But in November 2000, ten Muslim leaders met with ten Christian leaders. At the end of the first day the Christians said to me, 'This is the first time we've ever been heard.' By the end of four days, we had 17 consensus recommendations. An Islamic elder statesman said, 'This is the first time that Northerners and Southerners have spoken to each other from the heart.'

One recommendation was to form an inter-religious council. Two months ago that council held its first meeting.



Douglas Johnston talks with the Emir of Kano, Nigeria

# The Middle East

**Professor Sari Nusseibeh**, President of the Palestinian university Al-Quds, Jerusalem, gave the Caux Lecture of that week



Our leaders on both sides have proved incapable of leading us towards peace.

We cannot go back to the pre-1948 world, before the creation of Israel. We now have two groups claiming the same space. I believe that we Palestinians should forego the right for the refugees to return, in favour of exercising our right to freedom in our own state. In an ideal world these rights would not conflict, but in the real world, we have to forego one to obtain the other.

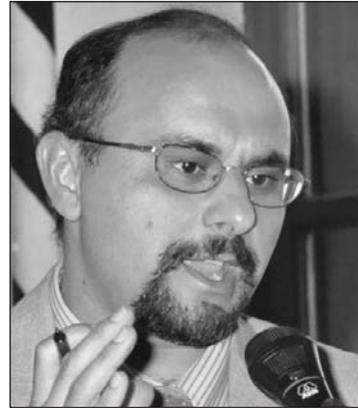
The outline of a two-state solution has long been clear, addressing the questions of settlements on the one hand, and the refugees' right to return on the other, a shared capital in Jerusalem, and a special status for the holy sites. But the people – on both sides – have never really been consulted on what they want. So with an Israeli colleague, former admiral and security chief Ami Ayalon, I have started a movement to collect signatures. In a little over a month we have collected 60,000 and the number is going up all the time. We dream of being able to return to our respective leaders with a million signatures, and the plea, 'deliver us from fifty years of suffering, to a new dimension of sanity'.

**Ghassan Rabah**, judge, Lebanon

I was raised in Beirut, but my roots are in the mountains where two religions live together – Christian and Druze. During the war the Christian militias shelled my village, killing 100 people. I wanted revenge. Then in the early 1990s, when I was teaching at the university, one of my students brought me a copy of the IC magazine, *For a Change*, which changed my ways of thinking. From that time, and especially since a visit to Caux 13 years ago, I began to believe in love instead of hatred, in forgiveness instead of revenge, in unselfishness instead of self-interest.

We have organised meetings with Lebanese from all

religions and regions. For me, the most important fruit of this dialogue was my forgiveness of those who shelled my village.



**Hisham Shihab**, journalist and lecturer, Beirut, Lebanon

I was thirteen when an extremist Muslim group recruited me. My brother and I were attracted by a group of teenagers studying the Qur'an in our mosque under a man in his early twenties.

Soon I was taken to military training camps. We felt that we were following the path of Muhammed or Saladin. Two years later civil war broke out, and I shelled Christian neighbourhoods, and lay in ambush for Christian militias.

Later I went to college. My involvement in the war became minimal, until a Leftist Christian militia killed my brother. After that, I attended classes by day, and stalked the members of that party at night.

For my college course, I read the Qur'an and the Bible. When I read the verse, 'Love your enemy', I realised that my countrymen who were fighting us were not good Christians. And we were not good Muslims. I understood that I had been taught ideological Islam, not Islam the faith. I decided to move from the 'house of fear' to the 'house of love'.

At the end of the war a friend and I started an NGO to encourage dialogue between Christians and Muslims. Three years ago I came to Caux and saw my compatriot Assaad Chaftari apologizing with tears for the atrocities he had committed against Muslims. I could not let him take the blame alone. I rushed to the stage, and shared responsibility with him. Now we are working to defuse the culture of hate in Lebanon.

We Muslims have to do away with anachronisms like military Jihad, the inferior status of women, and the lack of human rights. We need to alleviate the miserable economic conditions most Muslims live in. But that by itself will not answer terrorism. The lack of democracy and human rights in Muslim societies create a vacuum of

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leadership which is often filled by extremist groups. We need to look at our own wrongs. Moderate Muslims should reclaim Islam from its hijackers, the extremists. If we can hold to our values, and put our humanity above our nationalism, this will help create coalitions across our religious differences, and block the drives to war and terrorism.

**General Mansour Abu Rashed**, Chair of the Amman Centre for Peace and Development, Jordan



For years, as an army officer I fought the Israelis. My men were killed, and I was injured. Now, I am working for peace

between our countries. I headed the Liaison Unit between Jordan and Israel, and dealt with problems like the fair distribution of water, and border killings. In 1994 a Jordanian soldier shot seven Israeli girls near the border. I rushed to the area, and insisted that the girls be taken to the nearest hospital, which was in Jordan. I invited the Israeli doctors to come too. That action saved lives.

Last week I was in Israel with five imams from Jordan, meeting with Israeli rabbis. We are developing peace education programmes, from kindergarten through high school – six Jordanians and six Israelis are working on this project. Governments can sign peace agreements, but only the people can build peace.

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*Governments can sign peace agreements,  
but only the people can build peace.*

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**Yehezkel Landau** from Israel, currently a professor at Hartford Seminary, USA

I am a citizen of two countries, one which is a regional superpower and the other a global superpower. There is a lot of abuse of that power by both these countries. I ask you to try and understand that a lot of those abuses stem from fear. In America especially, after September 11th, the victim mentality is very strong. This is a clear indication that Israel and the United States need to feel the love of the rest of the world in order to overcome their fears. When I come to this house and I feel the love of people for those of us who need it, I am strengthened as I try and bring healing to these fears.



**Merri Minuskin**, since December 2003, Director of the Center of Education for Reconciliation and Cooperation (CERC), Israel

No woman in the Middle East sends her child out to be killed. When a Palestinian child watches

his father humiliated, and when his mother has no food to put on the table, he makes choices that his family would not want him to make. I did not bring up my sons to kill Palestinians.

Two years ago my youngest son was about to board a bus and the bus blew up. People were killed in front of him. Since then, he's not been the same. I had to move him to another city. We talk on the phone three times a day, but the separation is very painful. Our children are growing up in a world filled with fear and hate.

These last three years have been the most difficult of my life. I've watched friends die. I've found myself helpless when friends needed me. A Palestinian friend phoned when the Israeli army was shooting at her apartment. She and her family lay on the floor crying to me for help. While I was on the phone her brother was shot through the window. For ten days we spoke on the phone and I could not even bring them food. Despite this, she continues to work for peace.

When the army moved into Jenin I was asked to bring medicine to the hospital. It took ten days, and many lost their lives who could have been saved, but eventually two truck loads of medicines went in. The head of the hospital said to me, 'Today I know there is another Israel'.

## Other initiatives

**Neichu Angami,**  
*drug and alcohol  
counsellor, Nagaland*

Neichu recalled that ever since Indian independence in 1947, the Naga people have been struggling for their own independence from India. 200,000 Nagas have died, and thousands of Indian soldiers. In July 1997 a ceasefire was declared.

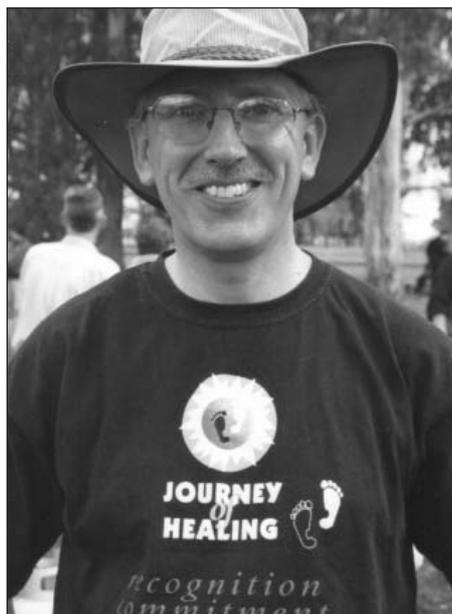


To pave the way for a negotiated settlement, the Naga people launched a people-to-people dialogue which we

called the 'Journey of Conscience'. We went to Delhi. We began by paying homage to the many Indians killed. The Indians reciprocated. Journalists, judges, politicians, human rights activists came to Nagaland, visited our homes and listened to our stories.

In December 2001 we launched a national healing process. 10,000 Nagas from 46 tribes came together to a ceremony of repentance, pledging to do their part in healing the hurts of the past.

If there is to be healing, we need to hear what people have gone through. So we are training people to go out and listen to the stories. We are creating a Naga 'forest of remembrance' to recognise the many years of pain and grief. For every life lost, a tree will be planted.



**John Bond,**  
*Secretary,  
Journey of  
Healing,  
Australia*

For many years until the 1970s, thousands of Aboriginal children were removed from their families in order to assimilate them into a

Western way of life. Six years ago a report exposed the immense harm this practice had caused. The Government tried to ignore the report, which outraged many Australians. Community organisations organised a Sorry Day to apologise to the Aboriginal people, and a million people took part.

This so moved the 'stolen generations' that they responded by inviting the whole community to join a Journey of Healing. Since then, thousands of community events have brought Aboriginal and non-Aboriginal

Australians together in initiatives aimed at healing the wounds.

In response to this vast community concern, the Government agreed to create a memorial to the 'stolen generations' in our capital, Canberra. But the project became bogged down in controversy about what it should say.

Our Committee went to the Government and said that the memorial would only contribute to healing if it came out of consultation with all those involved – both the stolen generations and the people who had staffed the institutions to which they were taken. We offered to conduct the consultations. After some months, we agreed on a design and a statement telling the story of these 'cruel and misguided policies'.

Since we had reached consensus, the Government had little option but to accept our proposal. Many Aboriginal people have contacted us, grateful that the Government has stopped attempting to downplay the tragedy. Now we find that the Government is taking seriously the proposals we have developed on how better to help the stolen generations.

And the idea is spreading. First Nations people in Canada have launched a Day of Healing and Reconciliation in their country, with the aim of inspiring the kind of community involvement they see in Australia.



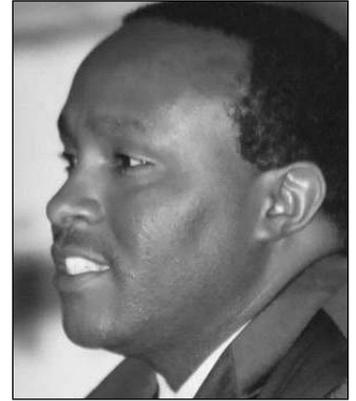
**John Graham,**  
*former US diplomat,  
President of the Giraffe  
Project*

The events of 9/11 created a reservoir of goodwill towards my country which we have turned into a reservoir of mistrust. Inside America

too, trust is eroding. It is naïve to believe you can build peace without trust, by the old game of blame and counter-blame. I love my country, and want it to play a role in the world based on justice and generosity. That is what I am working for.

**Joseph Karanja,**  
*Director, Clean Election  
Campaign, Kenya*

Recently, Kenya has given hope to Africa. After free and fair elections, a party that had been in power since 1963 lost and the President handed over power peacefully, contrary to many peoples' fears.



The Clean Election Campaign played a part in this. Tens of thousands of Kenyans pledged that they would not give or take bribes, and would vote for honest candidates. Some people threatened us. At one stage I informed several embassies about our campaign, in case we had to seek sanctuary.

**Amah Assiama,**  
*from the Ivory Coast, has been the UN  
representative in Burundi, and has  
also worked in Rwanda*

I will never forget watching 50,000 bodies dug up from their temporary grave after a massacre in Rwanda. What makes me believe that this immense destruction can be reversed, that peace is possible?

In my work for peace, I am like a fire-fighter, running to put out the fires which threaten to devour us all. I can only do this if I find values in my life which keep me going in overwhelming situations. These are the values I have discovered work for me:

- Believe that peace is possible, that the situations we face in Africa can change for the better.
- Become available. Not everyone can go, like me, to the conflict situations, but everyone can find some way to help.
- Sensitivity. The 'compassion in action' which makes us go beyond the call of duty, and share the load with those who are suffering.



• Humility. What we face in Africa is so much greater than us. A habit of humility enables us to play our small part in a vast enterprise.

• Be ready to take risks. History abounds in examples of people who, passionate for peace, have risked their own lives.

• Hope. In the Great Lakes region, or the Congo, it is often hard to see the end of the tunnel. But thousands of South Africans paid the price of overcoming apartheid, and, in the end,

they succeeded.

- Prayer. Prayer has been central during the four years that I have been alongside my Burundi friends. At one time, we were being bombarded in Bujumbura. I did not know what I could do, so I got on my knees. I said to my friends, my knees were my 'Patriot missiles' to defend us against the incoming projectiles! We were all astonished when, after a heavy bombardment, there were no casualties.
- Faith. I search for peace within myself and with others. For me God is the source of healing.

# Conflict Prevention through Human Security

## August 12 - 17

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The third annual conference on this theme examined the major threats to human security which, if not addressed by the global community, will foster new conflicts and stand in the way of resolving current violence and war.

*"... lasting peace requires a broader vision encompassing areas such as education, health, democracy and human rights, protection against environmental degradation and the proliferation of deadly weapons. We know that we cannot build peace without alleviating poverty and that we cannot build freedom on foundations of injustice."*

UN Secretary-General Kofi Annan  
reflecting on "Human Security"

*The opening address was given by **Cornelio Sommaruga**, (Switzerland) President of Initiatives of Change-International. From 1987 to 1999 Dr Sommaruga was President of the International Committee of the Red Cross.*

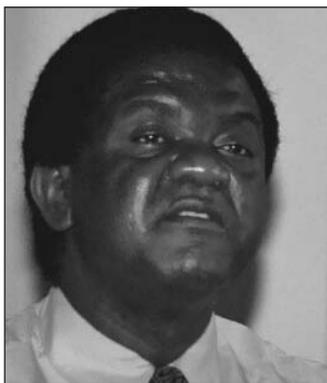
"Human security – now", is the title of a report published in May 2003 by the UN Commission on Human Security. This Commission draws the international community's attention to the urgent need to find an answer to the proliferation of threats which we face.

The principles of Initiatives of Change correspond closely to this agenda. We emphasise the respect of moral principles at all levels and the changing of ourselves. Here human security becomes human solidarity, an awareness of humanitas, human values enhancing our partnership with all people.

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Each morning an interactive session was dedicated to explore diverse fears and insecurities that lead to broken relationships and destructive conflicts. In Community discussions, participants were able to personalize the concepts presented by the speakers. Finally, workshops served to explore practical possibilities and the tools needed to effectively address human security concerns. Headed by the main daily topics, a collection of brief statements of some speakers is presented below.

## Personal Accounts of Insecurity



**Felix Kaputu**, a professor at the University of Lubumbashi, Democratic Republic of Congo.

I am of the generation of people born in the city who have made it their new village.

Unfortunately, politicians sometimes divide people and use violence to send them back to their villages. As my friends are not selected on a tribal perspective, I am often threatened. Three times armed personnel were sent to me with a clear message. They finally sent a bullet in a letter. Blackmails of this kind are often repeated and when reported to the police, the police remain silent.

**Dick Ruffin**, USA, (right) was a Rhodes Scholar, then served in the US Navy and the Pentagon. He is Executive Vice President of IC International.



I fear that the arrogance of power that seems to have infected some American leaders will lead to dangerous miscalculations and deepening divisions.

I fear that global reactions to President Bush and to America's hyper-power will

intensify America's unilateral tendencies and make matters worse.

I fear the abuse of the enormous power garnered by the visual media both in my own country and elsewhere. It plays to the fears and prejudices of people, and thereby reinforces stereotypes.

I fear the virus of terrorism will spread far more widely before it is contained, partly because the world community may seriously underestimate the power and the determination of individuals and groups bent on evil purposes.

## Understanding the other

**Victoria Freeman**, a historian from Toronto, Canada, is the author of 'Distant Relations: How My Ancestors Colonized North America'.

Once I knew what my ancestors had actually done I let go of an amorphous guilt I had carried since childhood and I was able to understand their actions

better and to see that I was not responsible for what they had done, though I had inherited their legacy. I was able to mourn the devastation my people had wrought, and this freed me to act. Furthermore, my commitment no longer came from a desire to "help" First Nations people from some position of superiority but from the need to make a better world for all of us, so that we all can live with integrity.

Speaking with her was **Dorothy Christian**, a video artist and producer from Vancouver, Canada, of the Okanagan and Shuswap nations. She told of working through the pain and anger she felt



Dorothy Christian (left) and Victoria Freeman

as a native Canadian towards the settler peoples.

My relationship with Victoria Freeman was a microcosm of native/non-native relations in Canada. Many times when I felt like giving up or walking away from her that thought kept me going. I knew that if I gave up on her, I was giving up on myself and any hope of reconciliation between natives and non-natives

in my homeland.

Healing is not an easy path. It means looking at things about yourself that you may not want to look at. As a 'colonized' person I think of my relationship to the colonizers of my land in terms of an abusive relationship. I am the so-called victim and the nation state is the perpetrator. To heal an abusive relationship, the abused must break the silence and bring the violence out in the open. The next step is to move towards making things right with ourselves and the Creator, then to making things right with the perpetrator.

## Meeting basic needs: environmental sustainability



**Azeb Girami**, Addis Ababa, Ethiopia, works for an international NGO, Environmental Development Action (ENDA) ENDA Ethiopia is involved in urban development projects under the slogan "Living healthy in a clean and green city."

Mrs Girami is currently involved with "Waste for Livelihood", a project which is enabling young people to earn a living by turning waste into profit.

**Masaya Onimaru**, Japan, founded the NGO Terra Renaissance, and is currently its President.



Terra Renaissance aims to contribute to a peaceful society through working in four fields namely landmines, small arms, child soldiers and peace education. Over sixty million landmines have been planted in many parts of the world. Twenty thousand people lose their legs, hands or lives to landmines each year. In Terra Renaissance we believe that real change begins with internal change and each of us has a central role in bringing this change about.



**Leonardo Machado de Jesus**, Rio de Janeiro, Brazil

I live in the part of Rio Janeiro called Cidade de Deus (City of God). Its notorious reputation prompted Initiatives of Change to start some activities in the

community with the goal of strengthening family values. I thought that all of their talking about values was

unrealistic. During one of the meetings I was asked what was needed to end corruption in Brazil. I responded that all corrupt politicians needed to be shot! But later, after learning more from the IC speakers, I became very reflective. I began to attend community meetings and learned how to analyse my own attitudes and listen to my inner voice.

We are planning a youth retreat for all of Latin America in September 2004. We aim to motivate Latin American youth so that they may value their place in society and their countries. We will train them in active citizenship in relation to social problems.

### The Caux Lecture



**Angelo Gnaedinger**, the Director General of the International Committee of the Red Cross (ICRC)

'Human security demands a dual approach of striving to abolish war itself linked with practical measures to alleviate the sufferings of the victims,' Dr

Gnaedinger said. He noted the tension between 'optimism and faith in the capacity of mankind to progress towards a world without conflicts', on the one hand, and humanity's 'apparent inability to learn from past experience'

'Even in the heart of darkness, in the midst of war, a minimum of human security can be preserved,' he said. 'The way a war is waged influences the way that peace is built' In today's world, internal armed conflicts far outnumber international conflicts. Humanitarian dialogue may prove to be very difficult' with the non-state armed groups, who are often called terrorists by those who fight them.

## Meeting basic needs confronting the crisis of HIV/AIDS

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**Assana Sangre, Ivory Coast, is a Member of Parliament. A pharmacist by profession, she was appointed a Minister with responsibility for HIV/AIDS programmes in 2001. She is the first such Minister in an African country.**

We created 58 departmental delegations to sensitise the population; we established priority sectors, helped mobilise resources, established a multi-sector approach and created teams in each government department to fight HIV/AIDS. For a long time we treated HIV/AIDS strictly as a medical problem when it needed to be considered as a development problem. IC has reinforced my convictions as to the importance of family, and of discipline among young people and the general population.

**Lydia Mungherera, Uganda, is a doctor specialising in HIV/AIDS**

My husband died in 1992 of an AIDS related infection and then in 1996 I became sick while working in South Africa. I was carried back to Uganda to die. But God was there, and family support and a lot of friends. The anti-retroviral drugs were very expensive, about \$1500 per month. My family got together and contributed towards the cost. After some months I started walking and by early 1998 I had recovered.

I joined the network of people living with HIV/AIDS. This network brings people together to learn how to live a positive and healthy life, and prevent the disease spreading. We go to their homes, talk to their spouses, to the children, to the community. We started an organisation called "The Uganda Business Coalition on HIV/AIDS". A lot of these organisations have agreed to contribute money for the anti-viral drugs their workers need.



## Building Bridges between Communities

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**Jessie Sutherland, Vancouver, Canada, has worked on community development and social justice issues in numerous countries. In 1990 she was a group leader on an intercultural youth program between Indigenous and non-Indigenous Canadians. One program took**

**place in the Cree community of Mistissini in Northern Quebec.**

After about four days some of the non-Indigenous participants came to me very upset with the Cree. I listened. One complaint was that the Cree never looked them in the eye. I asked them to think about what their anger told them about their own culture. A few days later they came to me again. One girl told me that the lack of eye contact and verbal communication made her feel disrespected. She had realised that these cultural values were important to her. She then noticed that the Cree valued silence and indirect communication, particularly through humour. She and her friends began to understand that the Cree have different notions of personal space, time, work ethics and communication. This was a turning point for the group.



**Milica Djordjevic, Serbia, is completing a degree in education at the University of Belgrade. Since 1997, she has worked with The Belgrade Post-Pessimists, an NGO working for peace through conflict management and non-violent communication. She**

**has helped organise camps bringing together young people from Serbia, Croatia and Bosnia to work through the long history of conflict between their peoples.**

At these camps there was so much to talk about, and so much to learn, before we saw that our differences could make us richer, instead of dividing and threatening us. This process of opening, listening and transforming gives us a chance to put aside the restricted information that we gather from the media, and start to listen to the feelings, needs and fears of people from the other side. It is painful, as it breaks our dogmas and the established opinions we all hide behind. But it gives birth to a huge energy for creative efforts.

## Building Partnerships for Peace

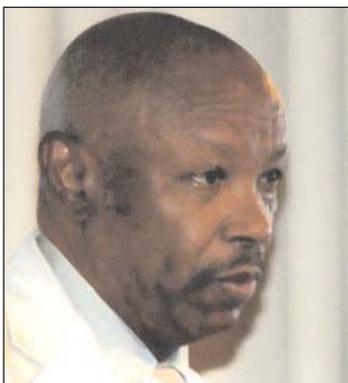
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Two deeply divided nations, **Ethiopia and Eritrea**, recently at war, still in an unresolved border dispute and unable to communicate officially, met in open hearted dialogue in Caux through six individuals from both sides (pictured right). 'After some denial,' they admitted, 'we clarified points of ignorance in our respective histories, which opened the door for trust and friendship.'

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Leading **Somalis** also took the opportunity to confer about the crucial situation in their country.



**Osman Jama Ali** was at the time of speaking Deputy Prime Minister of the Transitional Government of Somalia. He has been involved in the Somali Reconciliation Conference in Kenya.

There has been huge loss of life and destruction of property both during the dictatorial regime (1969 -1991) and during the period since then when there has been no internationally recognised government. A Truth and Reconciliation Commission along South African lines should be constituted. We have suffered a lot but we cannot build our society on revenge and looking back; we have to forgive each other. We must take care not to become, as we say, "Cil Kama Koreyaal", which means "Stunted by anger".

**Hassan Mohamud** from Somalia is a participant in the Somali Reconciliation Conference in Kenya. For many years, as a teacher, administrator and peace worker, he has worked to reconcile the warring factions in his country.

The lessons I have learnt in how to answer hate, fear and power-seeking have made it possible for me to pass on these lessons to SR Conference delegates who oppose each other. I have been able to win the trust of people who were in conflict, but who are now coming together as a first step towards trust building.



A banner painted by children during the Human Security conference to illustrate their desire for peace in the world.

Photo: Cornelio Sommaruga

# The Future of the UN and multilateral institutions



Caux Scholar Abu Saleh from Bangladesh chats with Cornelio Sommaruga at the conclusion of the panel on the future of the UN.

A vigorous exchange on this theme took place in a plenary meeting with three panelists: Senior British Diplomat Mackenzie, former Secretary of Foreign Trade Sommaruga of Switzerland, and Abu Saleh from Bangladesh, a Caux Scholar representing the younger generation.

**Archie Mackenzie** from Britain participated in the founding conferences of the UN in 1944 and 1945 and concluded his diplomatic career as British Representative on the Economic and Social Council of the United Nations. He recently published his story, *Faith in Diplomacy* (Grosvenor Books, UK):

'In tackling the UN's problems today, I think we need to start trying to recreate a spirit of trust by rebuilding the will to agree. If we succeed, then we can turn back with confidence to discussing the revisions of the Charter which are so much needed.'

'The experiences shared throughout the week emphasised the importance of individual action and cultivated a spirit of transformation and hope. To maintain this hope requires commitment, commitment that the long term prevention of conflict relies upon. Accepting the responsibility of this commitment to Human Security can act as a liberating force and serve as the catalyst to empowerment and change.'

**Vasu Vaitla**, Conference Secretary and manager of the IC office at the UN in New York.

## Agenda for Reconciliation – a global trust-building network

### A programme of Initiatives of Change

**AfR** is administered by a **Steering Group** which consults with, and is advised by, the **AfR Forum** composed of people active with AfR and its peace-building work around the world.

24 Greencoat Place, London SW1P 1RD  
United Kingdom  
Telephone: +44 207 798 6000  
Fax: +44 207 798 6001

The members of the Steering Group are:

Bryan Hamlin  
Fiona Leggat  
Peter Riddell  
Christoph Spreng

Postfach 4419,  
6002 Luzern, Switzerland  
Telephone: +41 41 310 12 61  
Fax: +41 41 311 22 14

Email: [afr@iofc.org](mailto:afr@iofc.org) Website: [www.caux.ch/af/](http://www.caux.ch/af/)

Front page photo: View of Lac Lemman (Lake Geneva)  
Photographs by: Ian Buchanan, Blair Cummock, Daniela de Bono, Tony Hazell, John Leggat, Joanna Margueritte, Keith Neal, Mark Perera and Ana Teresa Soto Vidal

Reporting and editing: John Bond, Nigel Heywood and Bryan Hamlin  
Layout: Blair Cummock, Scotland  
Printing: Kelso Graphics, Scotland



Mountain House, Caux

### 2004 AfR Conferences

August 4 - 10 Human Security through Good Governance

August 13 - 19 Peace-building Initiatives

For more details see the 2004 Caux invitation, or the Caux and AfR websites.